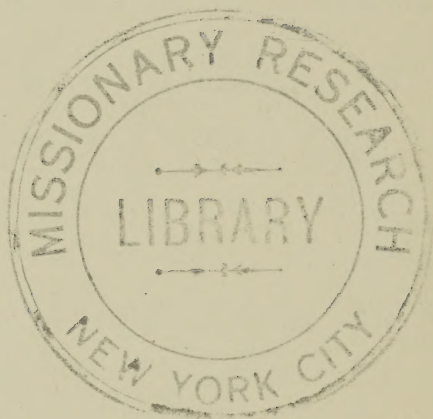


HANDBOOK *for*
FELLOWSHIPS
of MUSLIMS *and*
CHRISTIANS



HANDBOOK *for*
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of MUSLIMS *and*
CHRISTIANS

Continuing Committee
on
Muslim-Christian Cooperation



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We believe that we stand at a crossroad in the affairs of men. We have no quick solutions for our problems, and we possess no immediate means for righting wrongs. We do, however, dare to demonstrate our faith that it is the will of God that those who believe in Him should live as brothers and work one with another toward the goals for mankind which He has disclosed, prominent among which is respect for the unalienable rights of men and the protection of all mankind from exploitation and abuse.

FROM THE BHAMDOUN COVENANT,
ADOPTED AT BHAMDOUN, LEBANON,
APRIL 27, ANNO DOMINI 1954
SHA'ABAN THE 24TH
IN THE HIJRA YEAR OF 1373.

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THE MUSLIM-CHRISTIAN MOVEMENT

The movement for Muslim-Christian cooperation on a world scale was inaugurated at a convocation of Muslim and Christian leaders held at Bhamdoun, Lebanon, April 22-27, 1954. About 40 leaders from world-wide Christianity and an equal number of leaders from world-wide Islam came together in that historic meeting to find whether or not Islam and Christianity shared enough beliefs and interests to join hands in confronting the problems and realizing the opportunities of our times. This Convocation was made possible by a grant from American Friends of the Middle East, a non-profit, non-political organization seeking to promote mutual good will and understanding between the peoples of the United States and those of the Middle East. After six days of discussion and searching, on Monday, April 27, 1954, those leaders, without a dissenting vote, concluded that cooperation between these two great monotheistic faiths was not only possible but highly desirable. They constituted themselves the Continuing Committee on Muslim-Christian Cooperation, selected 32 from among their number to serve as an executive board to plan a world-wide organization, and set the Spring of 1956 as the time for a second convocation at which a permanent organization would be effected.

In February, 1955, the executive board met in Alexandria, Egypt. It formulated a declaration, drafted a constitution and by-laws, and set up a provisional organization to serve

between that date and the date of the second Convocation. It recommended that the name of the permanent organization be the World Fellowship of Muslims and Christians. While all of the recommendations of the executive board must be approved and confirmed by the second Convocation, the board was empowered to undertake whatever program it deemed feasible in the interim. It decided that in the year preceding the second convocation, it would promote the organization of local fellowships of Muslims and Christians in communities throughout the world. It adopted the draft constitution of the World Fellowship of Muslims and Christians as the constitution of the Continuing Committee on Muslim-Christian Cooperation, except for the name.

As a result of this action, interested individuals of the Muslim and Christian faiths are encouraged to apply for membership, and, where possible, to organize a local Fellowship.

IS THERE A NEED FOR MUSLIM-CHRISTIAN COOPERATION?

The two great religions, Christianity and Islam, have lived side by side for centuries, at times violently antagonistic, but more often simply tolerating each other. Seldom, if ever, have they cooperated with each other, either in gaining a better understanding of one another's viewpoints, or in the wider field of the humanities.

While in former periods of history this state of affairs was regrettable, in our present period of close inter-relationship of all peoples and nations, it becomes unbearable. Islam and Christianity hold many basic beliefs and goals in common, making an exchange of spiritual experiences and cooperation in performing the moral tasks of humanity both possible and imperative.

The Continuing Committee is convinced, after experiencing the spirit of friendship, forbearing and harmony revealed at the Bhamdoun Convocation, that the time is ripe for a much closer relationship between the exponents of the two great religions; that cooperation in solving many of the staggering problems of our age on a religious and spiritual basis is not only desirable but necessary. Such cooperation will usher in a new era of good Muslim-Christian relations and will result in strengthening the religious spirit among men in general.

Muslims and Christians agree not only in their firm belief in one God, the Creator and Preserver of the world, but also in the belief that man's existence on earth is not merely an accident of nature, but a purposeful act of the creative will of God. They also agree in the conviction that man has not merely a physical, material existence, but a spiritual status which gives him dignity and raises him to a level above all other earthly creations.

Both faiths believe that each individual is imbued with a sense of spiritual discernment and is responsible for his actions towards his Creator as well as towards his fellow men.

Out of these basic principles which we have in common follow further large areas of agreement.

All of these principles are challenged today by the philosophy of materialism, to be found among all nations and peoples. It is, therefore, not sufficient that the two great faiths agree on many basic principles; they must cooperate in upholding and defending these beliefs.

III

WHY HAVE NOT CHRISTIANITY AND ISLAM COOPERATED PREVIOUSLY?

Unfortunately, over the long span of past history, it has all too often been the points of difference between the two faiths which have been stressed. This has led to heated arguments and disputes, even to bitter wars and their aftermath of mutual distrust and estrangement. This is not, however, the whole story. There have been countless instances in history when Christians and Muslims worked together in mutual respect and reaped great benefit. In the eighth century, for example, Christian church dignitaries were freely discussing their respective problems at the courts of the Omayyad Caliphs in Damascus. Christian physicians in Baghdad were held in high esteem and contributed largely to the fame and glory of the age. Christian scientists helped in translating into Arabic important foreign works written originally in Syriac and Greek. Free discussions and exchange of views were not only tolerated but even encouraged.

Throughout the centuries, Christians have often risen to high rank as civil servants in various parts of the Muslim world. Muslims can justly be proud of the high degree of toleration they have demonstrated towards Christians.

But toleration is not yet cooperation.

On their part Christians must accept a large share of responsibility for these centuries in which there was as little

intermingling as possible. The Crusades may have exerted a happy influence in freeing Europe from its dark age of ignorance and by opening new channels for European trade, but they created a chasm between Islam and Christendom which has begun to have bridges built across it only within the last few years.

The first great need in order to establish a working co-operation is to become better acquainted with each other, with each other's beliefs and points of view. The Continuing Committee on Muslim-Christian Cooperation believes that out of this knowledge will grow mutual respect.

IV

HOW MAY ONE BECOME A MEMBER OF THE MOVEMENT?

Any interested Muslim or Christian is invited to apply for membership in the organization. Applications may be addressed to the office of either of the Secretaries-General:

The Secretary-General
Continuing Committee on
Muslim-Christian Cooperation
47 East 67th Street
New York 21, N. Y.
U.S.A.

The Secretary-General
Continuing Committee on
Muslim-Christian Cooperation
24 Sharia Muhammad Bey Farid
Bulkeley, Alexandria
Egypt

All applicants should be Muslims or Christians in good standing in their religious faith, denomination or community.

WHAT ARE THE DUTIES OF A MEMBER?

Each member is expected actively to support the purposes of the movement. His first duty is to watch within his own faith group to see that all representations of the other faith are just and fair — and sympathetic. This does not imply that each member accepts all the beliefs of the other faith as his own. No Muslim or Christian who participates in the movement in any way compromises his faith or loyalty to his own separate beliefs. The Continuing Committee on Muslim-Christian Cooperation is not interested in synthesizing the tenets of the two faiths; it does not search for means whereby Islam and Christianity may be synthesized. It recognizes that there are many differences between the two religions about which it is agreed to disagree; fortunately, there are large areas of agreement. Members do not come together to attack one another's beliefs, even where they differ; they come together to seek light through questions asked not to prove a point but to get understanding.

In addition to the moral support each member gives the movement he is expected, too, to give financial support. The Constitution provides that each member must, in order to remain a member, make some financial contribution each year. No amount is set; it may be a shilling or \$1,000 according to the interest and the means of the contributor.

WHAT IS A LOCAL FELLOWSHIP?

A local Fellowship of Muslims and Christians may be organized in any community by persons interested in promoting cooperation between Islam and Christianity. In communities in which both Muslims and Christians live, the local fellowship must include participants from both faiths. In communities where there are representatives of only one faith, a local fellowship may also be organized. In such cases, the membership committee of the Continuing Committee on Christian-Muslim Cooperation will nominate at least three correspondent members from the other faith to membership in the local Fellowship, thus enabling the local group to have continuing contacts with the other faith.

For example, no Muslims live in Herndon, Virginia. If, say, 12 interested persons in that community should desire to organize a fellowship, the Continuing Committee on Muslim-Christian Cooperation's membership committee might nominate as correspondent members of the Herndon group three Muslims: perhaps one from neighboring Washington, D. C.; another from Damascus, Syria; and a third from Djakarta, Indonesia. It would be the duty of the secretary of the Herndon Fellowship to keep these correspondent members apprised of the activities of the local Fellowship and the duty of the correspondent members to

comment on these activities and make suggestions of other possible programs. Similarly, Christians may become correspondent members in a local Fellowship in an exclusively Muslim community. In this way, very fruitful Muslim-Christian cooperation may be carried out in communities that are exclusively Muslim or Christian.

Local Fellowships, while enjoying considerable autonomy as to activities and program, must be chartered by the Continuing Committee on Muslim-Christian Cooperation. Applicants for membership may, however, participate as provisional members of local Fellowships, pending action on their application by the Continuing Committee on Muslim-Christian Cooperation's membership committee. No local Fellowships may undertake any activities not in keeping with the spirit and purposes of the constitution of the Continuing Committee on Muslim-Christian Cooperation (see pages 29 to 37).

Local Fellowships may determine their own methods for financing their activities, an annual report being submitted to the secretaries-general.

While program suggestions will periodically be sent local Fellowships from the offices of the editors, the local group is urged to develop its program around the special interests of its membership. In a largely Christian community, the group may be most interested in studying Islam; and vice-versa in a largely Muslim community. Certainly each Christian member should have a Qur'an in his library and each Muslim member a Bible in his. From time to time the

Continuing Committee's publications will suggest other appropriate books for its members' bookshelves.

Each member who makes an annual contribution to the Continuing Committee will receive its news bulletin.

Each chartered local Fellowship is authorized two delegates, one Muslim and the other Christian, at the quintennial Convocations.

VII

HOW TO ORGANIZE A LOCAL FELLOWSHIP

The first step in organizing a local Fellowship is to bring together a group of interested Muslims and Christians (or, in communities composed of representatives of only one of the faiths, individuals interested in Muslim-Christian co-operation). If requested, the Continuing Committee will attempt to send a representative to such a meeting, circumstances permitting.

Each participant should then submit an application for membership to the office of the nearest secretary-general. These applications must be approved by the Membership Committee of the organization.

An application is then made for a charter for the local Fellowship. This application must be approved by the Administrative Committee of the organization.

At the initial meeting of a group interested in forming a local Fellowship, a convenor should be elected to correspond with the office of the nearest secretary-general, to submit the charter application and to call the group together from time to time.

After a charter has been granted, the local Fellowship should elect a chairman, a vice-chairman, a secretary and/or treasurer, and such other officers as may be desired. Committees to recruit members and plan programs should be appointed. This procedure should be followed wherever circumstances permit. The organization should be kept relatively simple, emphasis being placed on program and fellowship.

VIII

SUGGESTED ACTIVITIES FOR LOCAL FELLOWSHIPS

The activities for local Fellowships can be divided into two distinct groups:

I. Theoretical knowledge; II Practical possibilities of cooperation.

I. Theoretical knowledge: The study of:

A. The life of Christ;

The life of Muhammad;

B. The disciples of Christ and the formation of the Church as an organization;

The disciples of Muhammad, the first four caliphs and the founding of the Islamic State;

C. The basic principles of Christian teaching;

The five pillars of Islam:

(1) Confession of faith

(2) Prayer and its meaning

(3) Fasting and its meaning

(4) Almsgiving; social betterment; social security

(5) Pilgrimage;

D. Modern developments in Christian thinking;

Modern developments in Islamic thinking.

The point to be kept constantly in mind: we do not come together to argue or to refute each other's point of view, but we come together to learn and understand.

II. Practical possibilities of cooperation:

- A. Promotional work in the community through lectures, exhibits and films;
- B. Placing unbiased books on the subject in town or school libraries;
- C. Joint programs in charitable activities, where possible;
- D. Corresponding with one of the local Fellowships overseas, so that the world-wide interest will be established and kept alive.

IX

THE DOCUMENTS OF THE MOVEMENT

Included in this handbook are several of the most important documents of the movement. Every member is required to subscribe to the Bhamdoun Covenant. The Alexandria Declaration, the result of many hours of prayerful thought and work both at Bhamdoun and Alexandria, is a statement of the basic concepts and guiding principles of the movement (see pages 22-29). The draft constitution and draft by-laws should be carefully read (see pages 29-44). A list of officers and founding members appears on pages 44-49.

In addition to these, the English edition of the Proceedings of the first Muslim-Christian Convocation (Bhamdoun) may be ordered from the Editor, Continuing Committee on Muslim-Christian Cooperation, 47 East 67th Street, New York 21, New York, U.S.A., price \$3.50. The Arabic edition is in preparation. Reservations for copies may be made through the Editor, Mustapha Ziada, Continuing Committee on Muslim-Christian Cooperation, 52 Baron Empain, Heliopolis, Cairo, Egypt, or through the New York office.

Four other publications are available in the English language at the price listed. It is hoped that Arabic translations of some or all of these may be available at a later date.

The Impact of Islam on Christianity

By KENNETH M. CRANDALL.....10c

<i>When Christians and Muslims Meet</i> A report on Bhamdoun, with photographs By KENNETH M. CRANDALL.....	10c
<i>Muslim-Christian Relations</i> By MUHAMMAD HASHIM MAIWANDWAL.....	15c
<i>Muslim and Christians, Partners of the Future</i> Two Addresses on Muslim-Christian Cooperation.....	15c

(1)

THE BHAMDOUN COVENANT

The Muslim-Christian Convocation at Bhamdoun believes that the fundamental conflict of our times results partly from the failure of people to avail themselves of the spiritual assets of religion. Even among those countries which have least been affected by this failure, oppression has frequently been inflicted by the powerful on the feeble, the stronger nations failing to recognize and respect the rights and aspirations of weaker nations. In this situation, we who believe in God and try to abide by His commandments must face the currents of atheism and materialism which have permeated all communities and nations.

The Convocation has emphasized that there is a large area in which fruitful cooperation can be developed between the two faiths of Islam and Christianity. We both believe in the one God. While holding strongly to our respective convictions, we believe that we can mutually collaborate in opening up effective channels for transmitting the teachings and morals of our respective faiths to our respective younger

generations. Indeed, we believe that there is urgent need further to explore ways of cooperation as suggested throughout the course of the Convocation.

We believe that we stand at a crossroad in the affairs of men. We have no quick solutions for our problems, and we possess no immediate means for righting wrongs. We do, however, dare to demonstrate our faith that it is the will of God that those who believe in Him should live as brothers and work one with another toward the goals for mankind which He has disclosed, prominent among which is respect for the unalienable rights of men and the protection of all mankind from exploitation and abuse.

We, therefore, in solemn Convocation assembled on this 27th day of April Anno Domini 1954 — Sha'aban the 24th in the Hijra year of 1373 — do constitute ourselves a continuing Committee on Muslim-Christian Cooperation and do pledge that under God we will work unceasingly, with mutual confidence and regard for the rights of others, to promote understanding and brotherliness between the adherents of Islam and Christianity.

(2)

THE ALEXANDRIA DECLARATION

EDITOR'S NOTE: This Declaration unanimously adopted by the Executive Board of the Continuing Committee on Muslim-Christian Cooperation at Alexandria, Egypt, on February 14, 1955, is based on the Report of the Findings Committee of the First Muslim-Christian Convocation which was prepared and presented at Bhamdoun in April, 1954. The Convocation accepted the report and committed it to the Executive Board for further study and perfecting.

Humanity is passing through a deep crisis, and mankind is in anguish. Materialism, irreligion, and atheism are threatening the spiritual life of the world. In our historic

conferences at Bhamdoun, Lebanon, and Alexandria, Egypt, representatives from two great faiths, Islam and Christianity, have met to discover the extent of the areas of agreement where we may cooperate in facing the challenges, dangers, and opportunities of the present century. Materialism, irreligion, and atheism are the breeding grounds for social, spiritual and moral anarchy. We believe that we must reorient our thinking and reassess our values, and inspire men again with the conviction that God is a living, active force in the world. Without the help of God, we are no more able to save the world than we were capable of creating it in the first place. Men must agree to be governed by God.

We, Christians and Muslims, possess a common heritage of faith in God, and believe in the religious and spiritual values of life. However, there exists among our people a deplorable ignorance of the beliefs, heritage, and culture each of the other faith. The principal object of our meeting together is to foster mutual understanding of the two great faiths, and to help us to understand each other's point of view. While we each, Christian and Muslim, hold fast to our own religious convictions, we do seek to find ways by which we may work together for our mutual good, and to let the truth of God be known to the world.

As the differences between us have long been understood, they need not be elaborated here. Indeed, it is our hope that from today onward, we may endeavor to create a harmonious atmosphere of religious understanding, tolerance, good will and cooperation.

We believe that both Christianity and Islam have spiritual assets which are desperately needed in this moment of

history. Both faiths affirm the spiritual nature of man and stress the importance of inner religious experience. They believe that God is working out His purposes in the lives and affairs of men. God demands from all men righteous living, and places His sanction upon morality, justice, and love. We are aware that the real problem of our time lies in the fact that men have not always lived up to the high and noble concepts of their faith. Many of the evils of our time stand as a constant indictment of our failure to apply the principles of our religion in our personal, social, economic and political life. With penitence we therefore call the people of both Christianity and Islam to a renewed devotion to God and His Will, and to an earnest endeavor more fully to dedicate ourselves to the practical daily expression of the high principles of our faith in daily living.

We believe that every human being has inherent worth in the sight of God. Therefore, we must treat personality with reverence and respect. In our civilization which tends to lose sight of the individual, we must declare again that men are not numbers or cogs in the vast machine of the universe, but living souls with free wills and inherent rights, whose eternal destiny is rooted in their individual relationship with God. Together, we must continue to declare before the world the value of each individual soul and seek to safeguard the personal liberties of men everywhere. We fully realize the paramount importance of the principles of social justice for the furtherance of peace and good will among the communities of all nations, irrespective of color, race, status, religion or creed. The religions of Islam and Christianity alike enjoin adherence to absolute justice among men and

forbid discrimination on those grounds. Men of the same society should enjoy the same rights and undertake the same duties and responsibilities. This is the road to effective collaboration and cooperation in the service of human interests.

The family is the basic institution of the social order. Both Islam and Christianity stress the importance of wholesome family relations which are based upon reverence for God and respect for personality. In the face of changing social conditions in every land which have challenged the strength of family ties, we call upon our people to recover within their historic faiths spiritual resources which will arrest the alarming deterioration in home life, preserve the sanctity of marriage, and establish in our homes the highest and noblest ideals of virtue. We urge parents diligently to teach their children the ways of righteousness, and by example as well as teaching, to instill in them the love of God and of their fellow men.

While both Christianity and Islam seek through religious experience to bring the individual into a right relationship with God, they also have strong implications for society. They teach a way of life that is valid not only for the individual but also for the social order. Most of the vexing social, economic, and political problems of our time are but the extension of the problem of getting along together. We believe that the high ethical precepts of our two faiths provide a significant guide for social conduct in the community, the state, and in world relationships. We urge both Christians and Muslims not only to teach these religious truths, but to practice them in every area of human relations. Justice, love, integrity, sincerity, humility and service will go far to

right the wrongs of the world when these virtues become a part of our daily living.

These high concepts of social justice which spring from our two faiths have found expression in service which men have sought to render to their fellow men. No true believer in God can escape concern for his less fortunate brother when it is within his power to help him. Religious faith must end in a ministry of compassion, and we call upon our brethren to share the burdens of the oppressed and down-trodden on the earth, and to seek ways by which we may alleviate human suffering among the displaced people in every land.

We are greatly concerned about the rise of materialistic philosophies which threaten those values taught and cherished by religion. These philosophies are not only to be found among those who deny the existence of God; they have crept into the lives of those who profess to be the followers of Islam and Christianity. We must confess that one of the reasons why these philosophies have spread is that the adherents of our religions have not made their faith a vital force to remove evil and oppression in the world. They have failed to practice the precepts revealed by God. While we must condemn all forms of materialism and irreligion that seek to base man's conduct upon human judgment alone, we also call the people of Christianity and Islam to return in repentance to their God, to seek righteousness above their own gain, personal or national.

As believers in the one God, we must seek to bind the world together in brotherhood, to eliminate hatred and mis-

understanding, and by good will to bring the peoples of the world together in peace and freedom.

Much of what we seek to accomplish will have to be gained through the processes of education. The values of our historic faiths, which have such great relevance for this moment in history, must be transmitted to the next generation in such a way that the youth of our lands will be drawn to God. The most powerful educational factor is the example set before youth by their elders. Our ancient truths must be interpreted in modern terms. Our moral precepts must be related to the problems of this day. Our faith must not only be lived in the mosque and the church, but in the home, the school, the market, and the government.

It has become increasingly clear to the representatives of Islam and Christianity who have met in Bhamdoun and Alexandria that we are united not only by our firm belief in one God, Creator and Preserver of the world, but also in our belief that man's existence on earth is not merely an accident of nature, but is a purposeful act of the creative will of God. Large areas of agreement have been disclosed in our discussions together. It is clear that it is not sufficient in our times for us merely to unite on many basic principles. We must also unite in upholding and defending these principles in the face of dangers which confront us.

We pledge ourselves to do all within our power to further the spirit of friendship between the peoples of our respective faiths, to eradicate prejudice and misunderstanding, and to create brotherhood and mutual understanding in every possible way.

Convinced that God wants His people to live as brothers,

and in the firm belief that this movement has developed under the guidance of God, let us strive to follow that guidance, secure in our faith that under His loving care, and in His name, all things are possible.

(3)

THE MOTION REGARDING THE CONSTITUTION

Resolved, that the Draft Constitution which has been adopted for submission to the Second Convocation be, and hereby is, adopted as the constitution of the Continuing Committee on Muslim-Christian Cooperation, excepting only that the name of this committee shall remain unchanged.

(4)

CONSTITUTION

(Adopted at Alexandria, Egypt, February 14, 1955, as the Constitution of the Continuing Committee on Muslim-Christian Cooperation AD INTERIM of the Second Muslim-Christian Convocation, and as the draft Constitution for presentation and final adoption at the Second Muslim-Christian Convocation.)

Preamble

Believing that we have come to a moment critical to the destiny of man;

And believing that the strife and misery of our time have their ultimate source in our failure to order our individual and communal purposes by the spiritual insights of our religions;

And believing that Christianity and Islam by their nature open fruitful possibilities for cooperation in achieving God's will for all mankind;

We venture, in the name of the one true God, to thrust a new "bridge of peace" across the chasm of our sundered brotherhood.

We therefore associate ourselves in a world fellowship. With regard to the rights of each other and all men, we undertake to work with mutual confidence and with earnest purpose for a more sympathetic understanding and a closer brotherhood between the adherents of Islam and Christianity.

Article I — Name

SECTION 1. The name of this association shall be The World Fellowship of Muslims and Christians, hereinafter referred to as The Fellowship. (Editor's note: until the Second Muslim-Christian Convocation meets and adopts this Constitution, the organization will continue to be known as the Continuing Committee on Muslim-Christian Cooperation.)

Article II — Functions

The objects of the Fellowship are:

SECTION 1. To manifest publicly that Islam and Christianity share many beliefs and aims in common;

SECTION 2. To develop and encourage plans promoting better understanding and fuller cooperation between Muslims and Christians on a world level and in local communities;

SECTION 3. To undertake cooperative endeavors on behalf of the two faiths;

SECTION 4. To encourage study and fair presentation and interpretation of the Qur'an and of the Bible;

SECTION 5. To encourage fellowship and mutual counsel concerning the spiritual life;

SECTION 6. To establish consultative relationships with the various Muslim and Christian organizations;

SECTION 7. To maintain fellowship and cooperation with other groups interested in Muslim-Christian cooperation.

Article III — Membership

SECTION 1. Any Muslim or Christian who accepts the objects and purposes of this Fellowship, as set forth in this Constitution, is eligible to membership.

SECTION 2. Any organized body of either the Islamic or the Christian faith which by official action of its legislative organ accepts the objects and purposes of this Fellowship and makes an annual contribution to its work is eligible to affiliated organizational membership, subject to stipulations hereinafter provided.

SECTION 3. All applications for membership must be unanimously approved by the Executive Board of the Fellowship; or, *ad interim* of its sessions, by unanimous approval of its Membership Committee, hereinafter provided.

SECTION 4. The classes of membership shall be as follows:

- (A) *Active Member*: an Active Member is one who participates in the program and activities of the Fellowship, and demonstrates his interest and concern by making an annual financial contribution to its work.

- (B) *Affiliated Member*: an Affiliated Member is one who is a member in good standing of any organized body of either the Muslim or the Christian faith which has been admitted to affiliated organizational membership.
- (C) *Life Member*: a Life Member is one who has met the requirements for Active Membership and who has either (1) been unanimously elected to Life Membership by the Fellowship in Convocation, or by the Executive Board in recognition of distinguished service to the cause of Muslim-Christian cooperation, or (2) made a contribution of a sum amounting to at least one thousand dollars U.S.A. (\$1,000.00) or three hundred fifty pounds Egyptian (£E350).

Article IV — Authority

SECTION 1. The Fellowship shall have authority to call regional and world conferences as occasion may require.

SECTION 2. It shall have authority:

- (A) To regulate its proceedings in accordance with its Constitution and Charter;
- (B) To elect the necessary officers and members of its staff, remove them for cause, and fill vacancies;
- (C) To buy, acquire, or receive, by gift, devise, or bequest, property, real, personal, and mixed;
- (D) To hold, sell, and dispose of property;

- (E) To secure, appropriate, and administer funds for its work;
- (F) To sue and be sued;
- (G) To make by-laws in harmony with its Constitution and Charter.

Article V — Incorporation

SECTION 1. The Fellowship shall be incorporated when and where the Executive Board, hereinafter to be provided for, shall decide.

SECTION 2. Subject to the unanimous approval of the Executive Board, the Board or other commissions or units of the Fellowship may be incorporated with the understanding that each such incorporated unit shall be subject to the supervision of the Fellowship and responsible to it.

Article VI — Organization

SECTION 1. The Fellowship shall discharge its functions through the following bodies:

- (A) The Convocation, which shall be the principal authority in the Fellowship, and shall ordinarily meet every five years;
- (B) The Executive Board, which shall have authority to act for the Fellowship, *ad interim* the meetings of the Convocation;
- (C) Commissions, which shall be established by the Convocation or the Executive Board and shall operate

under the direction of the Executive Board, reporting annually to that body.

Article VII — Officers

SECTION 1. The officers of the Fellowship shall be two co-presidents, one of whom shall be a Muslim and one a Christian; vice-presidents, one each for the major divisions of Christianity and an equal number of Muslims; two co-secretaries-general, one a Muslim and one a Christian; a secretary and a treasurer, one of whom shall be Muslim and one Christian; and co-editors, one of whom shall be Muslim and one Christian.

SECTION 2. Each officer must be a member in good standing of the Muslim community or Christian communion with which he is affiliated.

Article VIII — The Executive Board

SECTION 1. The Fellowship shall have an Executive Board which shall have the full powers of the Convocation *ad interim*, except the power to revise or amend the Constitution. It may, by unanimous vote, revise or amend the by-laws, establish commissions or committees, plan and execute programs and projects, and in any other way promote the interests of the Fellowship.

SECTION 2. The Executive Board shall appoint such permanent or *ad hoc* commissions and committees as may be necessary or convenient for the discharge of the work of the Fellowship.

SECTION 3. The Executive Board shall have as a major concern the application of religious principles to the solution of human problems and the betterment of human relations. It shall promote this concern through such representations as its members shall unanimously agree should be made. All matters relating to the field of human relations which shall originate at the Convocation shall immediately, without debate, be referred to the Executive Board for study and such action as it deems advisable.

SECTION 4. The Executive Board is authorized to establish such consultative relationships with agencies in the field of human relations as it may deem advisable.

SECTION 5. The membership of the Executive Board shall be composed as follows:

- (A) All the officers of the Fellowship;
- (B) The immediate past presidents;
- (C) Twelve additional Muslim members and twelve additional Christian members chosen to provide equitable representation for each faith group participating in the Fellowship; provided that additional members may be elected from either faith to insure an equal number of representatives from each faith on the Executive Board.

SECTION 6. Each member of the Board must be a member in good standing of the Muslim community or Christian communion with which he is affiliated.

SECTION 7. The officers of the Fellowship shall be the officers of the Executive Board.

Article IX — The Convocation

SECTION 1. The Convocation is the principal authority of the Fellowship.

SECTION 2. Attendance at the Convocation is the privilege of each member. However, only those who are duly certified as the accredited representatives of local Fellowships or of affiliated organizational members, Founding Members, Life Members, and members of the Executive Board shall have the privilege of the floor in business sessions and the right to vote. By unanimous consent of the voting members, a non-voting member may be allowed the privilege of the floor.

SECTION 3. The Convocation shall elect the Officers and Executive Board of the Fellowship.

Article X — Local Fellowships

SECTION 1. Upon approval by the Executive Board, Fellowship members living in the same community or in neighboring communities are authorized to organize themselves into local Fellowships of Muslims and Christians.

SECTION 2. Local Fellowships may organize and conduct their affairs as may be decided by the members participating, provided nothing is done contrary to the provisions of the Constitution.

SECTION 3. Local Fellowships shall be authorized one Muslim and one Christian delegate to each international Convocation.

Article XI — Amendments

SECTION 1. At any Convocation, the Constitution may be amended by a two-thirds majority vote of those present and voting, provided that the proposed amendment has been reviewed and recommended by the Executive Board, and notice of it sent to the members of the Fellowship not less than sixty days before the meeting of the Convocation.

Article XII — By-laws

SECTION 1. The Convocation or the Executive Board may make and amend by-laws governing the conduct of the Fellowship business, of its commissions and committees, and generally of all matters within the discharge of its tasks.

(5)

BY-LAWS

(Adopted at Alexandria, Egypt, February 14, 1955, as the by-laws of the Continuing Committee on Muslim-Christian Cooperation AD INTERIM of the Second Muslim-Christian Convocation, and as the draft by-laws for presentation and final adoption at the Second Muslim-Christian Convocation.)

Article I — Record of Memberships

SECTION 1. The secretary shall keep an up-to-date roll of all members.

SECTION 2. The secretary shall advise all local Fellowships and affiliated organizations entitled to representation at the Convocation regarding these privileges and shall compile the roll of representatives to the Convocation from the certificates of the proper officers of these Fellowships and

agencies. He shall keep a list of Founding and Life Members and shall certify their eligibility for participation in the Convocation.

Article II — Nomination and Election of Officers

SECTION 1. The officers of the Fellowship shall include those designated in Article VII of the Constitution plus such additional assistant secretaries and treasurers as may be found needed. These shall be nominated by the secretary or treasurer and elected by the Executive Board. They shall hold office during the term of the secretary or treasurer or until a successor has been elected and assumes office.

SECTION 2. All officers except members of the executive staff shall serve without salaries, except as otherwise authorized by the Executive Board.

SECTION 3. The presidents, vice-presidents, secretaries-general, secretary, treasurer, editors and members of the Executive Board shall be elected by the Convocation on nomination of the Executive Board, opportunity being given for other nominations from the floor. Voting will be by ballots listing the names of the nominees of the Executive Board and providing space for writing in other names.

Article III — Duties of Officers

SECTION 1. The co-presidents shall preside at meetings and perform such other duties as may be assigned by the Convocation or the Executive Board.

SECTION 2. The vice-presidents shall preside at meetings upon request of the co-presidents and perform such other duties as may be assigned them by the presidents, the Convocation, or the Executive Board.

SECTION 3. The co-secretaries-general shall have responsibilities for administering the total work of the Fellowship. They shall perform their duties subject to the oversight of the Executive Board and in accordance with the provisions of the Constitution and by-laws. They shall make annual reports to the Executive Board. They shall keep the Board informed as to major developments in program, emerging questions of policy which need decision, and make recommendations with respect to proposed new undertakings, budget, personnel, policies and relationships.

SECTION 4. The secretary shall keep all minutes of the Convocation and Executive Board; receive and compile records of local Fellowships; keep an up-to-date roster of the membership of the Fellowship; serve as custodian of the seal of the Fellowship and affix said seal and attest it as may be necessary; notify officers and committee members of their election or appointment; send out notices of regular and special meetings of the Convocation and the Executive Board; maintain lists of all officers, committee members and all others elected or appointed by any unit of the Fellowship; and perform such other duties as customarily pertain to his office.

SECTION 5. The treasurer shall supervise the receipt and disbursement of the funds of the Fellowship; serve as custodian of all the current and permanent funds, except those

specifically assigned to an assistant treasurer; co-ordinate the treasury activities of assistant and commission treasurers; prepare and submit financial statements and reports.

SECTION 6. The co-editors shall edit and publish all newsletters, journals and pamphlets authorized by the Executive Committee.

Article IV — The Executive Board

SECTION 1. The members of the Executive Board shall serve until their successors are elected by a subsequent Convocation.

SECTION 2. The Executive Board shall meet on call of the co-presidents. A notice air-mailed to a member at his last known address at least thirty days in advance shall constitute the notice of the meeting.

SECTION 3. The Executive Board shall have the authority to receive, transfer, or dispose of any assets of the Fellowship and to allocate and define authority with respect to the establishment of bank accounts and the signing of checks or other legal papers.

SECTION 4. The Executive Board shall determine the policy regarding, and the procedure for, press releases and general public relations.

Article V — Permanent Committees

SECTION 1. There shall be the following permanent committees of the Fellowship:

- (A) Policy Committee
- (B) Program and Projects Committee
- (C) Finance Committee
- (D) Nominating Committee
- (E) Membership Committee

SECTION 2. The co-chairmen of the permanent committees shall be elected by the Executive Board; other committee officers shall be elected by the committee from within its membership.

SECTION 3. The permanent committees shall meet at the time and place of the Convocation and the Executive Board and, if necessary, on call of the co-chairmen, with the consent and approval of the co-secretaries-general.

SECTION 4. The Policy Committee shall consider all matters of general policy, including all constitutional interpretations and amendments, religious groups to be included in the Fellowship, and any other matter having to do with the over-all policy of the Fellowship.

SECTION 5. The Program and Projects Committee shall review and make recommendations concerning all proposals relative to program and projects; plan and execute the program of the Convocation; and oversee such projects as may be undertaken.

SECTION 6. The Finance Committee shall be responsible for supervision of the total business and financial operations of the Fellowship. It shall review and approve the annual budget for submission to the Executive Board, supervise the

investment of any funds, supervise the work of the treasurer and assistant treasurers, provide for annual audits of the accounts of the Fellowship, and determine those fiscal officers of the Fellowship who should be bonded and the amount of such bond.

SECTION 7. The Nominating Committee shall submit to the Executive Board recommendations for all nominations, elections and appointments which are the responsibility of the Board. It shall make recommendations regarding personnel policies with respect to employed staff and recommend for election persons to serve on the executive staff of the Fellowship.

Article VI—Offices

SECTION 1. The place of location of the principal offices of the Fellowship shall be determined by the Executive Board

Article VII — Fiscal Year

SECTION 1. The fiscal year of the Fellowship shall be January 1 to December 31.

Article VIII — Staff

SECTION 1. All executive staff members shall be elected for two-year periods and are eligible for re-election.

SECTION 2. All non-executive staff members shall be appointed in such manner as the secretaries-general may determine.

Article IX — Administrative Committee

SECTION 1. The officers and the chairmen of permanent committees shall constitute an administrative committee.

SECTION 2. The Administrative Committee may meet on call of the secretaries-general *ad interim* of the meetings of the Executive Board. This committee may conduct all the functions of the Executive Board, but its decisions are subject to the approval of the Executive Board either by mail, ballot or at its next session.

Article X — Second Convocation

SECTION 1. The Second Muslim-Christian Convocation shall be composed of all those designated as Founding Members under the Statement of Organization adopted at Bhamdoun and duly accredited representatives of local committees on Muslim-Christian cooperation. Only those in attendance who have been members of the Continuing Committee on Muslim-Christian Cooperation for at least 90 days prior to the convening of the Convocation will be eligible to vote on the adoption of the Constitution.

Article XI — Quorum

SECTION 1. For any regular or called Convocation, thirty (30) accredited members shall constitute a quorum.

SECTION 2. For any regular or called meeting of the Executive Board, eight (8) shall constitute a quorum, provided they include representatives of the major faith groups included.

SECTION 3. For any regular or called meeting of the administrative committee, six (6) shall constitute a quorum.

SECTION 4. Proxies shall not be accepted except in the event that a quorum is lacking to organize and transact business.

Article XII — Rules of Order

SECTION 1. Unless otherwise decided and recorded in the minutes of the Executive Board, Robert's Rules of Order shall be the official rules of order for the Convocation and for meetings of the Executive Board.

Article XIII — Amendments

SECTION 1. These general by-laws of the Fellowship may be amended at any regular meeting of the Convocation by a two-thirds vote of the members present and voting, providing such amendment shall have been reviewed and recommended by the Executive Board.

OFFICERS AND COMMITTEES

Co-Presidents

Muhammad Bahjat al-Bitar
 Syrian University
 Damascus, Syria

Ernest Marshall Howse
 Bloor Street United Church
 Toronto, Canada

Vice-Presidents

Iskandar Assabghy
 6 Salaheddin Street
 Zamalek, Cairo
 Egypt

Louis Massignon
 21 Rue Monsieur
 Paris VII, France

Mahmoud Hoballah
 Islamic Center
 2551 Massachusetts Ave., N.W.
 Washington, D. C., U.S.A.

Muhammad Roem
 Djalan Mampang 58
 Jakarta, Indonesia

Ralph Cooper Hutchison
 Lafayette College
 Easton, Pa., U.S.A.

S. R. Shafaq
 University of Teheran
 Teheran, Iran

Basil Joannidis
 University of Athens
 Athens, Greece

Khalifa Shujauddin
 Speaker's House
 Montgomery Road
 Lahore
 Pakistan

Secretaries-General

Garland Evans Hopkins
 Box 396
 Herndon, Virginia
 U.S.A.

Muhammad Khalafallah
 24 Sharia Muhammad Bey Farid
 Bulkeley, Alexandria
 Egypt

Secretary

Ghassan Tueini
 "An-Nahar"
 Beirut, Lebanon

Treasurer

Muhyiddin Nusuli
"Beirut"
Beirut, Lebanon

Assistant Treasurer

Ali Mahadeen
3711 Hudson Boulevard
Jersey City 7, N. J.
U.S.A.

Editors

Erich W. Bethmann
47 East 67th Street
New York 21, N. Y.
U.S.A.

Mustapha Ziada
52 Baron Empain
Heliopolis
Cairo, Egypt

Permanent Committees

I. COMMITTEE ON POLICY

Muhammad Khalafallah, Chairman
Ralph Cooper Hutchison, Rapporteur

II. COMMITTEE ON PROGRAM AND PROJECTS

S. R. Shafaq, Chairman
Hurst R. Anderson, Rapporteur

III. COMMITTEE ON FINANCE

Hurst R. Anderson, Chairman
Muhyiddin Nusuli, Rapporteur

IV. COMMITTEE ON NOMINATIONS

Mustapha Ziada, Chairman
A. Thakur Das, Rapporteur

V. COMMITTEE ON MEMBERSHIP

José Millás Vallicrosa, Convener

VI. COMMITTEE ON CONSTITUTION

Ernest Marshall Howse, Chairman
Mahmud Brelvi, Rapporteur

FOUNDING MEMBERS

(Including those elected to May 15, 1955)

Aarif Pasha al-Aarif.....	Jerusalem, Jordan
Dr. Khalifa Abdul Hakim.....	Lahore, Pakistan
Dr. Ali Akbar.....	Djakarta, Indonesia
Dr. Jawad Ali.....	Baghdad, Iraq
Dr. Hurst R. Anderson.....	Washington, D. C., U.S.A.
The Reverend Edward P. Arbez, S.S.....	Washington, D. C., U.S.A.
Mtre. Iskandar Assabghy	Cairo, Egypt
Dr. Muhammad Bahjat al-Athari.....	Baghdad, Iraq
Dr. Aziz Sourial Atiya.....	Cairo, Egypt
The Reverend Farid Audeh.....	Beirut, Labanon
The Reverend Father Prosper Azouz.....	Alexandria, Egypt
Dr. Muhammad el-Bahay.....	Cairo, Egypt
Dr. Erich W. Bethmann.....	New York, U.S.A.
Sheikh Muhammad Bahjat al-Bitar.....	Damascus, Syria
Professor Mahmud Brelvi.....	Karachi, Pakistan
Dr. W. Wendell Cleland.....	Washington, D. C., U.S.A.
The Reverend Guido Comba.....	Rome, Italy
The Reverend Vincent Courtois, S.J.....	Calcutta, India
The Reverend Kenneth H. Crandall.....	Wilmington, Illinois, U.S.A.
Dr. Archie Crawford.....	Beirut, Lebanon
Professor John R. Cresswell.....	Morgantown, West Virginia, U.S.A.
The Reverend Canon Najib Cubain.....	Jerusalem, Jordan
Professor Chandran Devanesen.....	Tamparam, South India
The Reverend Edward L. R. Elson.....	Washington, D. C., U.S.A.
The Reverend George A. Fallon.....	Cleveland, Ohio, U.S.A.
Dr. Omar Farroukh.....	Beirut, Lebanon
The Reverend Harry Emerson Fosdick.....	New York, U.S.A.
Dr. Winfred E. Garrison.....	Houston, Texas, U.S.A.
Dr. Frank P. Graham.....	Chapel Hill, N. C., U.S.A.
Dr. George Haddad.....	Damascus, Syria
Abolfazl Hazeghi.....	Teheran, Iran

The Reverend Father Ignatius Hazim.....	Beirut, Lebanon
Dr. Mahmoud Hoballah.....	Washington, D. C., U.S.A.
The Reverend Garland Evans Hopkins.....	Herndon, Virginia, U.S.A.
The Reverend Ernest Marshall Howse.....	Toronto, Canada
His Eminence, Archbishop Ignatius Hriekeh.....	Hama, Syria
Dr. Ralph Cooper Hutchison.....	Easton, Pa., U.S.A.
Abdullah Ijram.....	Cedar Rapids, Iowa, U.S.A.
Professor Halik Inalcik.....	Ankara, Turkey
Professor Basil Joannidis.....	Athens, Greece
Dr. A. Willard Jones.....	Jerusalem, Jordan
Muhammad Kafrawi.....	Djakarta, Indonesia
Sheikh Ali al-Kashef al-Ghita.....	An-Najaf, Iraq
Sheikh Ahmad Kassimi.....	Damascus, Syria
Sheikh Ibrahim Kattan.....	Amman, Jordan
Dr. J. Calvin Keene.....	Washington, D. C., U.S.A.
Dr. Muhammad Khalafallah.....	Alexandria, Egypt
The Imam Muhammad Mahdi al-Khalissi.....	Kadhimain, Iraq
Ali Mahdeen.....	Jersey City, N. J., U.S.A.
Dr. Sobhi Mahmassani.....	Beirut, Lebanon
Abdullah Mashnouk.....	Beirut, Lebanon
Dr. Louis Massignon.....	Paris, France
Professor Jose Millas Vallicrosa.....	Barcelona, Spain
Dr. Alvah L. Miller.....	Brookfield, Conn., U.S.A.
Dr. Ibrahim Fahmy el-Miniawi.....	Cairo, Egypt
Dr. Muhammad Moubarak.....	Damascus, Syria
Dr. Majid Movaghar.....	Teheran, Iran
Dr. Zaki Naccache.....	Beirut, Lebanon
George A. Naifeh.....	Baghdad, Iraq
Ahmad Nakhosteen.....	Teheran, Iran
Anwar Nashashibi.....	Amman, Jordan
Muhammad Natsir.....	Djakarta, Indonesia
Dr. Muhammad Nizamuddin.....	Hyderabad, India
Muhyiddin Nusuli.....	Beirut, Lebanon
The Right Reverend G. Ashton Oldham, Charlottesville, Va., U.S.A.	
Said Ramadan.....	Damascus, Syria
The Reverend Paul Minnich Robinson.....	Chicago, Illinois, U.S.A.
Dr. Muhammad Roem.....	Djakarta, Indonesia

Dato Syed Ibrahim bin Omar as-Sagoff.....	Singapore, Malaya
H. E. Ambassador Salahuddin Saljooqi.....	Cairo, Egypt
Sheikh Sana'Ullah.....	Peshawar, Pakistan
Dr. Abdalla Sedky.....	Alexandria, Egypt
Dr. S. R. Shafaq.....	Teheran, Iraq
Abdelmonem Shaker.....	New York, U.S.A.
Dr. M. Youssef Shawarbi.....	New York, U.S.A.
Dr. Khalifa Shujauddin.....	Lahore, Pakistan
Sheikh Mustapha as-Sibai.....	Damascus, Syria
Dr. Mazheruddin Siddiqi.....	Lahore, Pakistan
Dr. Wilfred Cantwell Smith.....	Montreal, Canada
The Reverend Father Makary el-Souriany.....	Cairo, Egypt
Dr. Ghulam Muhyid Din Sufi.....	Karachi, Pakistan
Dr. Izzat Tannous.....	Beirut, Lebanon
The Very Reverend Dr. Andrew Thakur Das.....	Lahore, Pakistan
Dr. Murray Titus.....	Westminster, Maryland, U.S.A.
The Reverend Andre Trocme.....	Versailles, France
Ghassan Tueini.....	Beirut, Lebanon
The Reverend Paul E. Turk.....	Oak Park, Illinois, U.S.A.
Dr. Sabri F. Ulgener.....	Istanbul, Turkey
Sheikh Muhammad Hamdi Ustuwani as-Safarjalani, Damascus, Syria	
Dr. Daniel Van der Meulen.....	Eefde, Holland
The Reverend Alan Walker.....	Sydney, Australia
The Reverend William Archer Wright, Jr.....	New York, U.S.A.
The Right Reverend Friedrich Wunderlich	Frankfurt-am-Main, Germany
Sheikh Mustapha az-Zarqa.....	Damascus, Syria
Dr. Mustapha Ziada.....	Cairo, Egypt

APPLICATION FOR CHARTER
for a LOCAL FELLOWSHIP of the
CONTINUING COMMITTEE on MUSLIM-CHRISTIAN
COOPERATION

24 Sharia Muhammad Bey Farid
Bulkeley, Alexandria
Egypt

47 East 67th Street
New York 21, N. Y.
U.S.A.

We, the undersigned, do certify that a group of
(Number)
persons, all members of the Continuing Committee on
Muslim-Christian Cooperation, have met together in
..... and banded ourselves
(Address)
together in a local Fellowship of Muslims and Christians.
We desire to apply for a Charter and are attaching the fol-
lowing supporting documents:

1. The names, addresses and membership of the Charter
members of the proposed local Fellowship;
2. A statement of our reasons for organizing such a local
Fellowship and our plans for the immediate future.

We agree that our local Fellowship will be conducted in
keeping with the Constitution and By-Laws of the Contin-
ing Committee on Muslim-Christian Cooperation or its suc-
cessor organization and that, in every way possible, we will
promote the cause of Muslim-Christian understanding and
cooperation.

(SEE OVER)

SIGNED: (*Name*)

(*Address*)

- 1.....
- 2.....
- 3.....
- 3.....
- 4.....
- 5.....
- 6.....
- 7.....
- 8.....
- 9.....
- 10.....

APPLICATION FOR MEMBERSHIP
IN THE
CONTINUING COMMITTEE ON MUSLIM-CHRISTIAN
COOPERATION

24 Sharia Muhammad Bey Farid
Bulkeley, Alexandria
Egypt

47 East 67th Street
New York 21, N. Y.
U.S.A.

I hereby subscribe to the Bhamdoun Covenant, which I have carefully read, and apply for membership in the Continuing Committee on Muslim-Christian Cooperation. I understand that, if accepted, my membership becomes effective on receipt of my first annual contribution.

Signed.....

Address.....

.....

Date.....

(SEE OVER)

Please fill in the following to assist the membership committee
in its consideration of your application.

Religious affiliation or community.....

Age..... Sex..... Nationality.....
(If under 21)

References (one of whom should, if possible, be a member of the
Continuing Committee on Muslim-Christian Cooperation):

1. *Name*.....

Address.....

2. *Name*.....

Address.....

3. *Name*.....

Address.....

